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Education & Devotion
of the Young

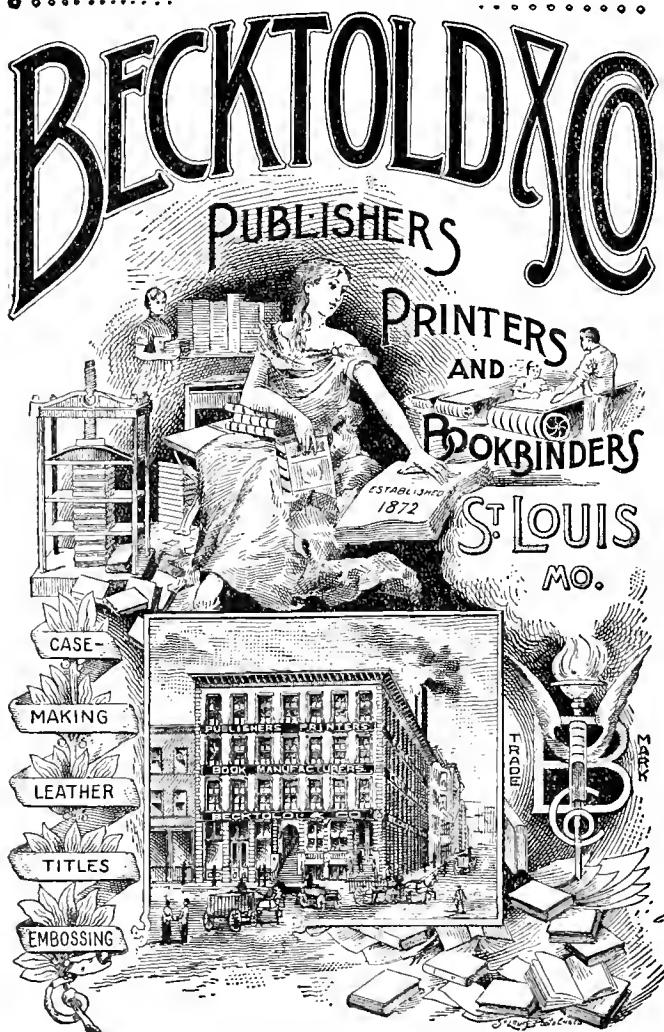
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GEORGE Q. CANNON,
EDITOR,
SALT LAKE CITY, UTAH.

CONTENTS:

THE UNITED STATES NAVAL ACADEMY	Mozo 201
POACHING IN BOHEMIA—Mrs. Whiffletree Defines the Gulf Between Capital and Labor	.....	SESS 205
EDITORIAL THOUGHTS—Children of Other Countries	.....	Flora Haines Loughead 205
MISSIONARY EXPERIENCE	.....	209
TOPICS OF THE TIMES—The Old and the New	.....	210
IN EARLY DAYS—An Indian Celebration	.....	The Editor 213
THE ARTICLES OF FAITH	.....	J. R. W. 216
HOW FLOWERS DERIVED THEIR NAMES	.....	218
THE CARE OF THE CANARY	.....	Birdie Hesse 225
OUR LITTLE FOLKS:	.....	Loura Lyman 226
BOYHOOD OF PROMINENT MEN	.....	SESS 227
YOUNG FOLKS' STORIES	.....	228
GEOGRAPHICAL PLAY	.....	230
DOING WITHOUT IT	.....	230
"WHO ARE THESE?"	Music by E. Stephens 231
A CONUNDRUM	232
WE HAVE ALL SEEN THEM...	232



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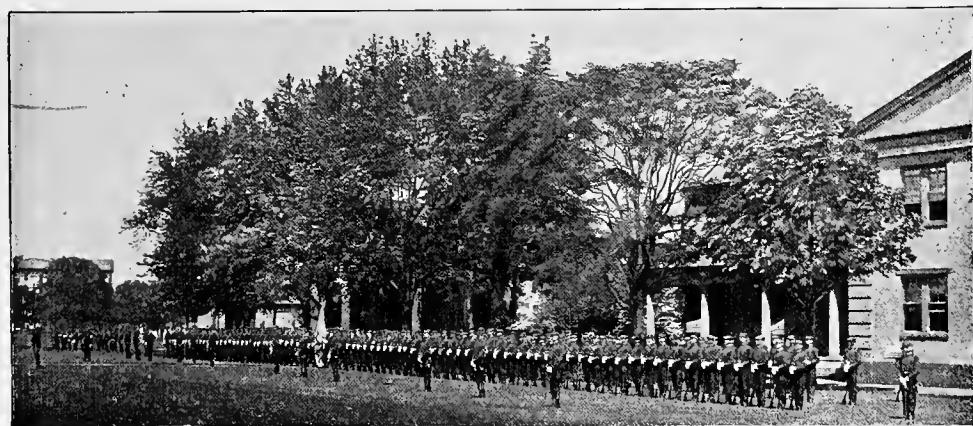
THE UNITED STATES NAVAL ACADEMY.

(CONCLUDED FROM PAGE 172.)

THOSE who are known as "plebes" in the naval academy are young men who have passed examination, and are duly installed in the college. They are not allowed to mingle upon terms of equality with students of the higher grade. At the dances they are per-

night "hops" and to parade in Love Lane without interruption.

The "plebes" do not have much time for amusement, as they must devote themselves energetically to the labor before them in order to successfully pass future examinations. On an average, there are only about thirty-five out of every one hundred and fifty



DRESS PARADE.

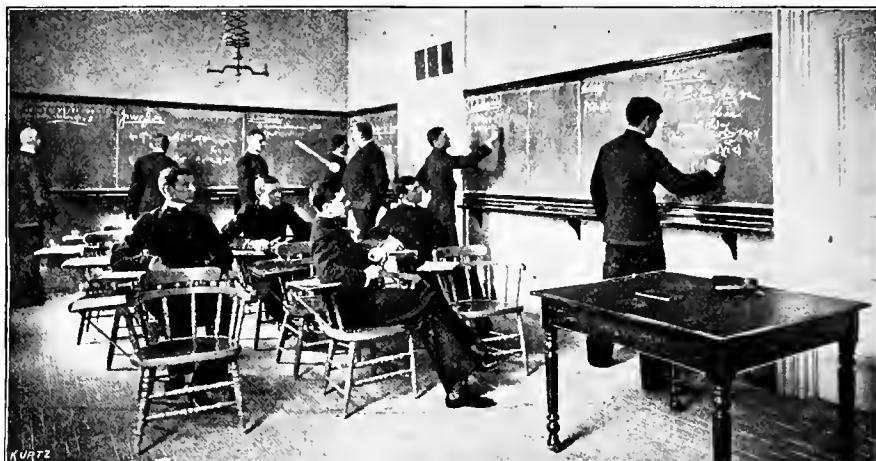
mitted to sit in the "galleries and look upon the giddy throng below, but until they have entered the third class as "youngsters" they are not acknowledged as qualified to dance well enough to mingle with their more advanced companions. Having entered the third class, however, no restrictions are placed on their social enjoyment; they are allowed to indulge in the Saturday

students, who graduate successfully in the line of the navy, and out of these perhaps fifteen or twenty will receive commissions. Many are the disappointed ones, who at the annual and semi-annual examinations find that they have failed, and receive from the government a polite invitation to resign.

When the reveille sounds at 6 o'clock in the morning, the cadet must quickly

jump from his bed, dress and put all his belongings in order. He washes and brushes his hair, opens his window, throws back his bedding to air. Failing to do so in time for the inspection

form for breakfast. If tardy, or presenting an improper appearance, he is also discredited. The line formed, the cadet lieutenant commander marches the cadets into the mess hall for break-



IN THE RECITATION ROOM.

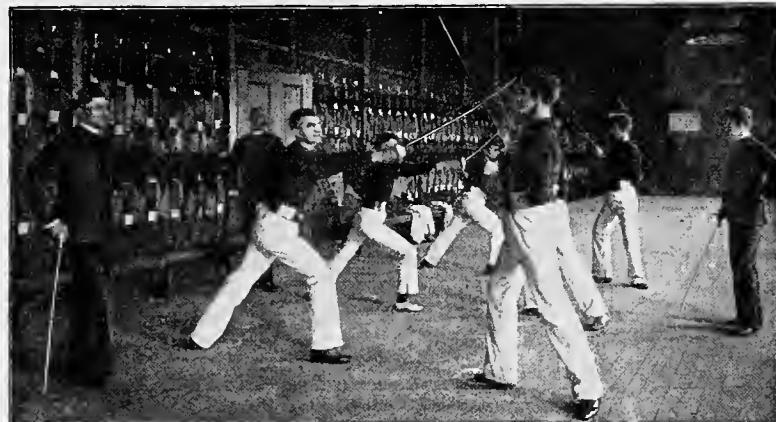
of the cadet officer of-the-day, who passes through the rooms for examination, a demerit mark is made against him. At the bugle sound he must present himself with his battalion to

fast. Thereafter prayers are said by the chaplain, and then those who are sick are permitted to go to the hospital. Others sweep out their rooms, make their own beds, dust their furniture and



STUDYING IN THE CADET'S ROOM.

put their apartments in order for the ten o'clock inspection. Any spare time before the eight o'clock bugle call for studies can be used by them in the reading room or as they see proper.



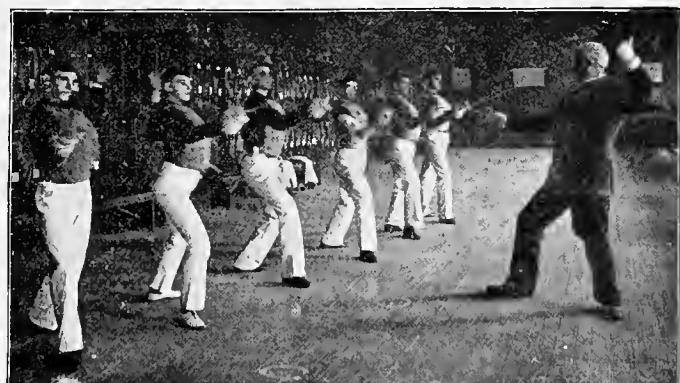
FENCING WITH FOILS.

Until 12 o'clock the students are occupied in various studies, at which latter hour dinner is taken. This is followed by other studies, and by instruction in naval tactics, and at four o'clock the call for drills is sounded. These consist of various manœuvres under the direction of competent officers, not only of marching to and fro, but the scaling of walls and jumping of ditches; the pursuit of an imaginary enemy, and all such things as are likely to be required in real engagements. There are also gymnasium drills, where the cadets learn to wrestle, perform on the trapeze, box, jump, practice with dumb bells, Indian clubs, etc. Then they have bicycle riding, boating, and other things to develop the physical powers of the students. Not the least

necessary and interesting part of their instruction is that which they receive in seamanship on the United States vessels, principally on the sailing ship "Constellation." It requires in some instances a long time for the cadets to acquire dexterity in running up and down the masts, and to climb about the rigging; also to acquire skill in the manipulation of the sails, ropes and other paraphernalia of the vessels, but the boys gradually

become so accustomed to such duties that it seems impossible for them to fall in their climbing about in the rigging and in springing from place to place amid the ropes.

Supper is taken at half-past six, after



BAYONET DRILL.

which, time for a short promenade is allowed. Thereafter the boys are required to study till half-past nine, then a few leisure moments are given, which are spent in various ways by the youth.

At ten o'clock the taps sound, lights are extinguished, and the cadet is expected to retire to rest.

This is the usual daily routine of the cadet. There is a change on Wednesdays, when the cadets have no drills in the afternoon, and Saturdays, when they have the whole afternoon to themselves for business or pleasure. On Sunday mornings, the cadets are required to attend religious services, but on Sunday afternoons they have full liberty. On

where for days neither vessel nor land is sighted, but there is always sufficient change in studies and instruction to keep the student's mind engaged, and permit but little time for home-sickness. Daily practice with the ropes and sails gives him skill, which is sometimes only gained after severe bruises and great tumbles, but gradually the boy acquires a knowledge which only this rough experience can give, and thus becomes qualified for the duties not only of a



PRACTICING MUSIC.

the Sabbath evenings they are required to do some studying. The slightest infraction of the rules of the academy is severely punished, and though there may be occasional favors shown to the sons of prominent men, yet generally students are alike expected and required to observe every rule.

The cruising voyage is one of the most interesting experiences of the naval cadet. He thus visits many ports and sees many people. True the life may become monotonous on the broad ocean,

common sailor, but also of a successful commander if at any time the country may need his services.

Many boys have an idea that it is an easy thing to find entrance and to successfully complete the course of instruction in the government naval academy and in other schools of the country. It is not desirable to discourage the progressive and ambitious children of Utah in their pursuit of knowledge, but they should not be misled by the incorrect idea that it is mere children's play to

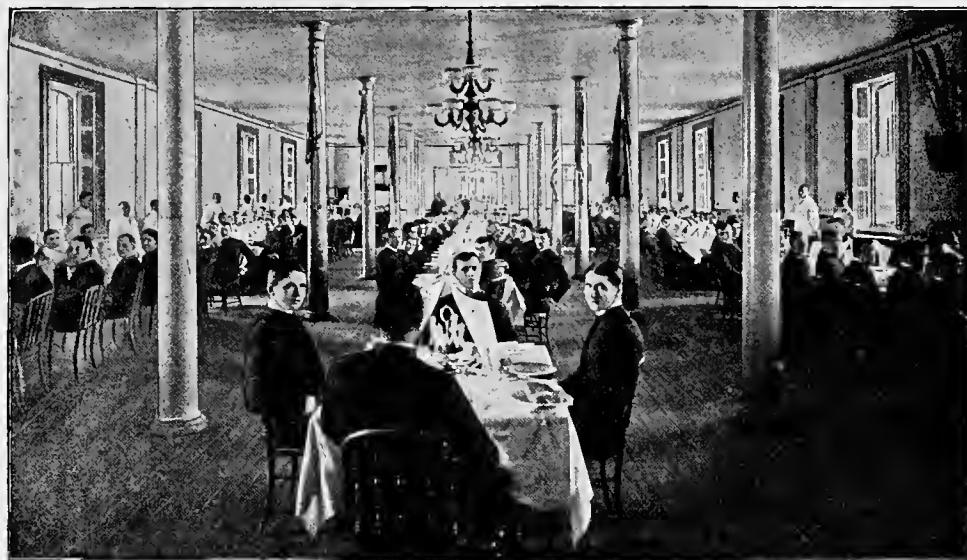
successfully graduate in the great institutions of learning throughout the land. One who creditably passes the examination, must be well provided with general knowledge, which he can use at any time, and he must have laid a foundation for persistent study in order to successfully pass through the term required for graduation. There are very few of the young people born in this Territory, but who will succeed in any college in the land; indeed, it is a matter

POACHING IN BOHEMIA.

Mrs. Whiffletree Defines the Gulf Between Capital and Labor.

CHAPTER VI.

OLIVE DALRYMPLE made her way to the Whiffletrees a few days after her talk with Miss Twitcham. A queer smile curled the girl's lips, as she climbed the marble steps leading to the imposing sugar pine mansion, with its



DINING ROOM.

of comment among the professors, that those students who come from Utah are intellectually among the brightest in the various classes to which they belong. It is to be hoped that this reputation will continue to be characteristic of the children born in these mountains.

Moso.

A CHEERFUL disposition is not only a personal blessing but a public philanthropy in the good effect it has on others.

gingerbread ornaments and air of cheap pretension.

A butler, clad in conventional livery, opened the door, and showed the young lady into a gaudily furnished parlor, while he carried her card to his mistress.

A moment later Miss Dalrymple overheard a conversation, carried on between a high-pitched woman's voice on the floor above, and the butler's low, respectful voice, sounding from the floor below:

"It's only the new music teacher, James. Where have you put her?"

"I beg your pardon, mum. She's in the drawing-room. She looked the lady, mum, and I had no manes of knowing."

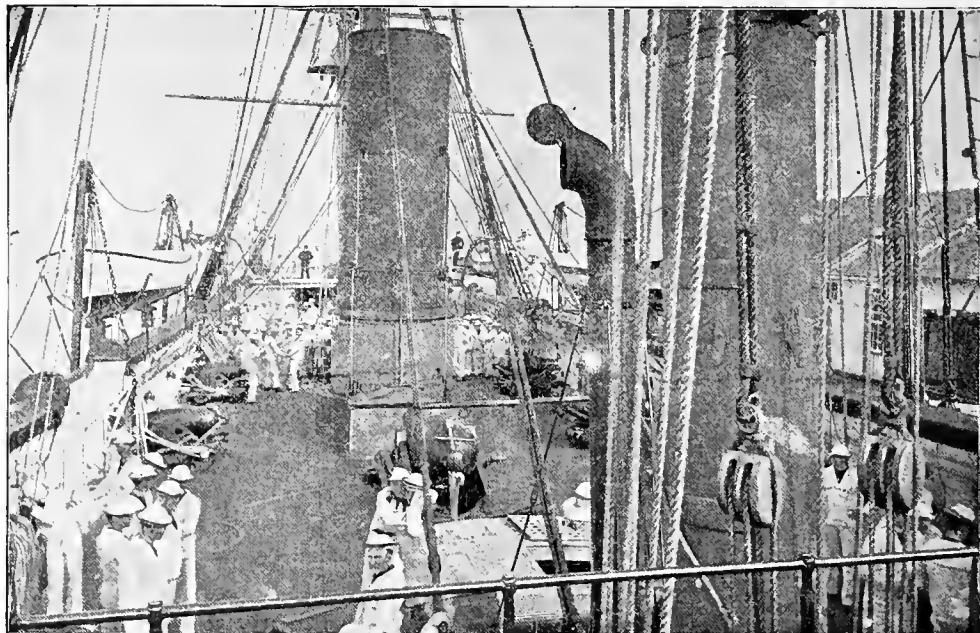
"Make her go into the music room at once. I want none of your opinions. Tell her that such a thing must never happen again. My drawing room is reserved for equals, not for working people."

An instant later the butler appeared

"So you are the young woman that queer person who writes for the Chicago *Puff* asked me to employ?"

This was news to Miss Dalrymple, but she stifled her pride, and meekly assented.

"I always like to have a distinct understanding with the people I employ," proceeded Mrs. Whiffletree. "To begin with, there are to be no social relations between us. I ought to explain that the way we came to be acquainted



THE NAVAL TRAINING SHIP "CONSTELLATION."

at the door of the drawing room, with an impassive face.

"If you please, mum, the mistress says, 'wud you be so good as to walk into the music room, and she'll be down in a minute.'"

"So the man is more of a gentleman than the mistress is a lady," was Olive's inward comment.

After a half-hour's waiting, a stout, over-dressed woman rustled into the music room.

with your friend, was that the paper she corresponds for, recognizing Mr. Whiffletree's importance as a king of commerce—that was the expression they used—and desiring to crown him in their columns, they sent this person to procure information and write an account of his life.

"I wonder how much he paid for it," was the visitor's unspoken thought.

"I will pay you a dollar an hour for teaching my two children, Miss Damripple."

"Dalrymple, please," quickly corrected Olive.

The lady passed the correction with a wave of her large hand.

"It is no consequence. I would really prefer that your name should be Jones or Brown. It sounds altogether too pretentious for your position, and I dislike affectation. The children will each have your attention for half an hour. I am overlooking an important matter. Do you speak French?"

"Fairly well."

"Then you will do. I have had a French nurse for them since their birth, and they can scarcely speak a word of English."

"What a pity!"

The lady viewed her in amazement.

"French is the language spoken by cultured people everywhere," she loftily explained. "I shall not mind their learning English after a while, but for the present I do not allow anyone to speak English before them. Now as to the time. You must be here promptly at twelve on Tuesdays and Fridays. Understand that I never take any notice of the people I hire, beyond paying them for what they do. If you should meet me on the street, you must not expect me to bow to you. My husband has been very much annoyed by his clerks speaking to him in public. He was compelled to discharge a man the other day, for persistently accosting him on the cable car."

"I assure you, Mrs. Whiffletree," said Olive Dalrymple, "that I aspire to no social recognition at your hands."

There was such an odd glimmer in the young lady's eyes as she spoke, and such a quaver in her voice, that the social leader who was so bent upon defining her bounds, was half inclined to relent in some portion of her rules, but

Miss Dalrymple herself cut short the interview, by drawing a little watch from her pocket and rising to take her leave.

Out on the street, as chance would have it, the girl encountered Miss Twitcham striding along the sidewalk, her arms filled with newspapers.

"Well, what luck?" she asked.

"I am engaged," replied Olive, with a wry smile.

"Did she ring in anything about her aristocratic associations, or her pious bringing-up?" persevered Miss Twitcham.

"She seemed very particular about not coming into familiar relations with the coarse people who work for hire," explained Miss Dalrymple, her eyes sparkling with fun.

"She never tries that on me," said Miss Twitcham. "She knows I could make too good a story about the time she served as barmaid, in a short red petticoat, in her father's saloon, up in a mountain town, before she married Whiffletree. Her father is dead and gone, years ago, and they have him embalmed in the family pedigree as a good old Presbyterian minister. Whiffletree himself isn't a bad fellow; but he's awfully stingy. Only pays half a dollar apiece for a hundred copies of the *Puff*, containing his coronation as a King of Commerce, and I'm carrying them up myself, to save hiring a messenger boy."

Janet met Olive at the door, with a comical smile.

"I am so glad you've come back," she whispered. "That young man who called here the other night has come again. In fact he has knocked at the door and inquired for you so many times in the last hour that I thought it would be a positive mercy to ask him in."

The poet bowed low before Olive.

"Miss Dalrymple, I know I have no right to impose on you in this manner, but the truth is, I'm just about distracted."

His appearance bore out his claim. His hair stood up straight above his forehead, where it had been combed by his nervous fingers, and there was a haunted look in his eyes.

"Do you want a rhyme?"

"Awfully. Madly. I believe I would have gone out of my senses if you had been fifteen minutes longer, Miss Dalrymple."

And the word?"

"Gloaming."

Miss Dalrymple reflected a moment.

"How would 'roaming' do?"

"The very thing. You seem to have such a delicate perception of the unities of language, if I may so express myself, Miss Dalrymple. There are a hundred ways in which I can bring that in, in perfect harmony with 'gloaming,' don't you see?"

"I understand," murmured Miss Dalrymple.

"You'd hardly believe what a discouraging set of people we have in this house, when it comes to getting a word," complained the poet lowering his voice and glancing furtively about, as he launched this terrible fulmination against his fellow-lodgers. "Actually, there are some days when they can't scare up a rhyme between them. As for Major Romney, he flew into a terrific rage when I put my head in his door this very afternoon. Said he had enough to do making his own life move along to decent measure, without finding jingles for other people. And he was not at all choice in the use of language which accompanied the statement, Miss Dalrymple. As for Mr. Seymour, fertile as

he is in words, between you and me, Miss Dalrymple, I don't think he is always in perfect sympathy with me. Think of his suggesting 'foaming' and 'combing' as appropriate rhymes for 'gloaming.' Why, the first suggests nothing so much as a mad dog, a most shocking object to encounter in the twilight hour; and as for 'combing'—really, what person of taste could associate such a process of the toilet—I blush to mention it—with two young lovers walking in the gloaming?"

Janet pressed her handkerchief against her mouth, and made a rush for the window. Olive gave an inarticulate sound, which the poet construed into an expression of sympathy.

"I was sure you would appreciate my situation, Miss Dalrymple. If you will only let me call on you, when I get absolutely cornered for a rhyme?"

"Certainly, certainly," answered Olive, in the same stifled voice, and the poet made his adieu.

Flora Haines Loughead.

[TO BE CONTINUED.]

A RUSSIAN historian tells of a royal sleigh ride over a century ago that cost \$5,000,000. It was in the year 1769, during the reign of Empress Catherine II. The Prussian Emperor, Frederick, and Catherine, were casting longing eyes on Poland, and preparing for the partition that came a few years later. A brother of Frederick went to St. Petersburg ostensibly to make the Russian empress a social visit, but the sequel proved his real object was to conspire for the downfall of Poland. Then it was the \$5,000,000 moonlight sleigh ride was given. There was a retinue of 2,000 sledges, and for the whole dance the poor Russian people had to pay the fiddler.

THE
Juvenile Instructor

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, APRIL 1, 1894.

EDITORIAL THOUGHTS.

Children of Other Countries.

How little the children of this country know of the conditions which surround the children of foreign lands! America is a blessed land above all other lands. It fulfills the word of the Lord concerning it contained in the Book of Mormon. Yet even in American cities hundreds and thousands of children suffer for the want of the comforts of life. In New York City little tots are often seen trying to sell papers who ought to be in the nursery, under the care of their mothers or good nurses. They jump on and off the street cars, crying the names of the papers which they have for sale, presenting themselves to each passenger for his patronage. In the early morning and in the afternoon the streets contain scores and hundreds of boys trying to peddle the morning and evening papers. They are wretchedly dressed and seem to be in the direst poverty.

But it is in the old countries where the children of the poor have to encounter the greatest privations and hardships. In Great Britain the circumstances which surround them are severe; but the English papers consider the condition of the children of the poor in that land as far superior to those of the same classes on the continent of Europe.

The question of caring for children who are unprovided with parents, or who have parents in extreme poverty, is exciting considerable attention in Paris

at the present time. An anarchist by the name of Vaillant, who was executed a short time since, has left an infant daughter; and she is made the text in the public journals for an opportune discussion on the "future of derelict childhood." The question is what to do with the children of convict parents. It may be that this discussion will lead to good results. But it is alleged that children do not need to be born in a criminal home in Latin countries—that is, Italy, Spain and France—to have the sternest conditions dealt out to them. It is stated, on apparently good authority, that the Italian organ-grinders and showmen, who wander through the countries of Europe, seeking a livelihood, have with them children who have been kidnapped from their homes in Italy. And there are children whom they use who have not been kidnapped, but who have been actually sold by their parents to these people. Frequent attempts have been made to put down this dreadful traffic in child life; but such attempts have been baffled by the parents of the children themselves, who, it is stated, are ready to dispose of them for a few pounds, even after they have been taken from the kidnappers and restored by philanthropic people to the parental roof. The sale of children is a recognized proceeding in Italy, and the itinerant showman or organ-grinder has no trouble to obtain them, if the money inducement be large enough. Besides selling them for the purposes to which showmen put them, they are frequently bartered to be worked in the sulphur mines in Sicily, and for other laborious purposes. It seems that notwithstanding systematic effort has been made to stop this "white-slave dealing," the grinding poverty and the burdensome taxation of the kingdom still

supply a motive for the traffic which baffles attempts to stop it.

In France they have beneficent associations, well organized and well provided with funds, for the rescue of unfortunate children from the paths of crime. Within six years one organization has taken in hand more than twenty-five hundred little ones of both sexes, having rescued them from the maltreatment they were subjected to or the vicious atmosphere in which they lived, and placed them on the path of honest bread-winning; and the results are very satisfactory.

The unfortunate conditions in which hundreds and thousands of children are placed in other lands ought to be known by our children. This knowledge ought to lead them to appreciate the blessings they enjoy. Here they have plenty of food, are generally well clothed and sheltered, and parents are not under the necessity of exposing their offspring to improper associations or giving them up to improper pursuits. Little boys and girls who read the JUVENILE INSTRUCTOR, when they sit down to their parents' table well supplied with food, or retire to their bed-chambers to enjoy sweet rest in the comfortable beds which their parents have provided, ought to feel thankful to the Giver of all good for the delightful circumstances in which they are placed, and their prayers should ascend to the Lord in behalf of the poor and the needy. They should be taught also to have sympathy for the poor and to do all in their power, as they grow in years and understanding, to extend relief to them and to alleviate their sufferings.

Our children should be taught the necessity of revelation from God in order to correct the existing evils that abound in the world, and that are wit-

nessed on every hand, and especially in the training of children. How can human beings ever become that which the Lord designs them to be with such surroundings as exist in the world at the present time. These dreadful conditions are the result of man's transgressions and his departure from the path of righteousness, through his refusal to accept the principles of the Gospel. Wicked people have entailed on their posterity innumerable woes, under which mankind are now groaning. False education and the corruptions that have grown up on every hand through the violations of the laws of God are working out misery for the inhabitants of the earth. Satan has obtained a wonderful power in consequence of man's disobedience to the Lord, and it seems as though it will be necessary for these calamities and severe judgments of which the prophets have spoken, and concerning which the Lord Jesus Himself spoke so plainly while He was in the flesh, will have to come, that wickedness may be swept from the face of the earth, as it was by the flood in the days of Noah. God has established Zion in order that the honest of all nations may find refuge in Zion, and our children ought to be taught what privileges they enjoy in being thus connected.

MISSIONARY EXPERIENCE.

BARLOW, Miss., March 12th, 1894.

Editor Juvenile Instructor:

HAVING been requested to contribute some correspondence for the columns of your valuable magazine, I herewith furnish some details of an incident, the relation of which may, notwithstanding the fact that it occurred several weeks since, interest some of your readers.

The circumstance referred to, was doubtless the fruit of prejudice, caused by some of the scurrilous tales that have been told regarding the alleged social and religious status of our people.

As Wesson, Copiah County, Miss., was the scene of the occurrence in point, it may not be inappropriate to here insert an extract from my diary, from which some idea of the appearance and character of that city may be gained:

Saturday, Jan. 27, 1894.

About noon, we reached the city of Wesson, in Copiah County, and immediately set out to find the headquarters of Mr. L—, a shoemaker, to whom we had been directed by the Elders in Lawrence County. Wesson is noted for its immense cotton and woolen factory, which is perhaps the most pretentious structure of which the county can boast. Viewed from a distance, the construction of the factory reminds one of the English House of Parliament (if the Britons will forgive the comparison), though a closer inspection was clearly favorable to the proud and stately edifice which adorns the British metropolis. The institution affords employment to about 1500 regular hands, not to mention the large number who gain a livelihood by hauling wood, etc., to keep the furnaces in operation. During prosperous times, the number employed would probably aggregate about 2,000.

The residential part of the town is hilly and uninviting. The houses are of a very commonplace order, and nearly all alike, being largely owned by the officials of the factory."

The results of our labors during the two weeks succeeding the day of our arrival at Wesson were most satisfying, as we were gaining a number of kind friends. However, the tide of mission-

ary life was not to run smoothly. We were seated near the comfortable hearth of Mr. L—, on the evening of the 13th of February, after an absence from the city of about eight days, when there came a loud knock at the door, immediately succeeded by the entrance of two respectable-looking gentlemen, one of whom had the frame and person of a Titan. We afterwards learned that this was a prominent citizen of the place, named Dr. Sexton. We soon had occasion to regret that his mental endowments did not better accord with his splendid physical development. The Doctor's attendant was a Mr. Olive, who looked wan and anxious.

Elder Nicholson and myself were invited to step out upon the gallery, where we were surprised to find a party of about fifteen men assembled. The doctor, who was spokesman for the party, shook like an aspen, so that he spoke with difficulty. Finally, gaining some control of his voice, the giant said:

"We're the leading citizens of this town. We have just held a mass meeting, gentlemen, and we come to give you notice to get clear out of here, out of the State. We'd rather have your room than your presence."

After this elegant, rhetorical outburst ensued a rather embarrassing pause; and then the doctor further declared himself:

"We know you, gentlemen, you're Mormons."

The unsteady voice became high and shrill.

"We won't tolerate your infernal doctrine; it's a cancer on the United States."

He shook so that he could not speak for several seconds. When he had regained his voice, he continued:

"You've been getting a lot of your

pamphlets and dishing them out to the people, and we want to let you know that we won't have it."

We here tried to get in some evidence for the defense. Elder Nicholson (my brother John) took occasion to explain that we had not distributed a single pamphlet in the city; neither had it been our intention to do so, as we considered the people of Wesson had been sufficiently warned of the judgments which were about to overtake the wicked. Elder Nicholson laid stress upon the great responsibility they were taking upon themselves, by persecuting and cajoling men who are ministers of the Gospel, and servants of Christ, and he bore his testimony to the truth of our message.

A Mr. Hopkinson (manager of the Wesson mills) replied that they did not come to discuss religious matters, but simply to order us out of the country. In response to our inquiry as to whom they represented, Dr. Sexton stated that they were acting for the whole county, but, upon further questioning, it was admitted that they were merely citizens of the city of Wesson.

Dr. Sexton stated that the party had decided that we should leave town on the 11 o'clock train. We replied that as we had made arrangements to leave the city on the following morning, it would certainly be more compatible with our wishes to follow our own program in relation to the time of our departure.

At the suggestion of the city marshal, who figured conspicuously in the mob (though not in his official capacity), our desire was complied with, and we were granted furlough until the next morning at 10 o'clock.

Before departing, the doctor planted his foot and stated, in as dignified and

impressive a manner as the disgraceful nature of his proceedings and the uncertain treble of his voice would admit of, that the party assembled proposed to watch every move we made after leaving the city, and that they would guarantee us the same treatment wherever we went.

Becoming more emphatic as he proceeded, this leader of a clique of freedom-obliterators declared that if we ever darkened the walls of Wesson again, we would take desperate chances, and desperate measures would be resorted to to stamp us out.

Having thus delivered their message, the whole crowd forthwith turned on their heels and departed, with the air of men who had done a deed worthy to cast into the shade of forgetfulness the gallant feats of heroic days.

On the following morning we shook the dust of Wesson from our feet, and launched again upon the various and changing scenes of missionary life.

I would not have it supposed that the people in this part of the country are, as a rule, as ungenerous, inhospitable and illiberal as those who expelled us from Wesson. On the contrary, they are noted for kindness and hospitality, and treat strangers with uncommon courtesy.

We have gained many friends in this part of the vineyard, and live in hope that much good may yet be accomplished.

The sudden and unexpected death of the late Elder Walter Barton has cast a gloom over the conference. Brother Barton's departure from this life is felt keenly by the Elders, to whom he was united in a lasting bond of brotherly love. The family of our late brother has the prayers and sympathy of the

messengers of Christ throughout the whole mission.

Your brother in the Gospel,

ANGUS NICHOLSON.

In relation to the above described mobocratic incident the *Times-Democrat* of New Orleans published the following:

ORDERED TO LEAVE TOWN.

WESSON COMMITTEE WAITS ON TWO MORMON ELDERS
AND TELLS THEM THEY MUST GO.

Special to the Times-Democrat.

Wesson, Miss., Feb. 13.—An enthusiastic and determined meeting of citizens was held at the Town Hall in the Board of Trade Building this evening. Two Mormon ministers arrived here last Friday and have since been preparing to make converts. Citizens heard of this and the meeting was held. The Mormons will leave town in the morning under an urgent and unequivocal invitation to do so extended them by a committee. Leading citizens and ministers of the gospel attended the meeting in force. The clergy was represented by Rev. Gowan, Rev. Mellen and Rev. Perser. The postmaster of the town testified that quantities of pamphlets addressed to Angus Nicholson had been passing through the postoffice. A bunch of these pamphlets became opened in the mail bags and the postmaster saw that they contained literature on the subject of the Mormon religion. One of the leading speakers of the meeting said that the presence of the Mormon Elders in town at this time of general depression and restlessness was particularly dangerous. Following the speech a committee was appointed to call upon the Mormons and give them notice to quit town.

Dr. Frank M. Sexton was spokesman, and the other gentlemen of the committee were as follows: Messrs. R. M. McDonald and T. A. Lee and Drs. Fairly and Rowan. After some little search the Mormon ministers were found at the residence of Ed. Lacey, a shoemaker. Lacey bit his lips and scowled in reply to the question as to why he harbored the Mormons. Then Dr. Sexton spoke up and told the Mormons that the citizens of the town had held a meeting and concluded that they preferred not to have the Mormons among them. Thereupon the Mormons undertook to convert the committee but were informed that the committee did not care to hear anything about their teaching. The Mormons requested to be allowed to remain until morning, as they had intended going then, anyhow. This permission was granted them, and they then asked to be allowed to pass through the town whenever they found it necessary and to come here periodically to get their letters. This was also granted, and the committee retired.

Two blocks from the Lacey house the committee changed its mind about letting the Mormons pass through the town, and went back to inform them that

they would have to stay away from here once and for all. The Mormons said that they would confine themselves to the country, and it is now believed that other towns throughout the State will be on the look-out for them.

The spectacle presented by those who participated in the unlawful proceeding above related is unenviable. As they were leading citizens, and some of them professed ministers of the Gospel, they are not shelterable behind the plea of ignorance. They might profit by a visit to this Territory, where the community of which the two Elders are representatives could furnish these mobocrats an object lesson in the matter of according liberty to all classes of religionists. Such an illegal and freedom-suppressing act as that which occurred at Wesson is entirely at variance with the spirit of true Southern chivalry, and is the opposite of the genius of hospitality toward strangers for which the people of that section are justly famous. The action of the "fifteen" and their supporters is all the more censurable, not to say ridiculous, on account of the youthfulness of the two Elders who were the victims of the expulsion, one of whom, our correspondent, being but nineteen years of age.

TOPICS OF THE TIMES.

The Old and the New.

IT is nearly forty-seven years since the settlement of Utah was begun by the Latter-day Saints, and since the foundations of Salt Lake City were laid. During that long period there have been times when the people were pinched for food, when poverty caused them to appear in clothing none too fine nor too plentiful, and when hard times, with all that the term implies, have borne down heavily upon them.

But it has taken these forty-seven

years to develop an exhibition of what in other countries are called bread riots.

For the first time in Utah's history, the people of the chief city have been called to witness, within the past few weeks, a motley parade of unemployed men clamoring for work or food, and declaiming by the mouths of some of their leaders that they were determined to have "bread or blood." The demonstration was not so turbulent and disturbing as it has been in some other places in the United States and other countries during the winter, and perhaps the distress of the men taking part in it was not so great. But it was a strange, and a sad sight, nevertheless, and one that we may all well wish we shall never have to witness again. On the testimony of those who watched its progress, and who were in a position to scan closely the faces of the marchers as they passed, it may be said perhaps that there was not a single Latter-day Saint in the crowd; at least, there is truth in the statement that if any members of the Church took part in it at all, they were very few and far between.

The incident cannot fail to awaken serious thoughts in the mind of every intelligent person; for it indicates a serious condition of affairs, and calls attention loudly to the state to which we have brought ourselves, or have permitted others to bring us. Nor can it fail to suggest a comparison between the methods of the present and those of the past. In the latter aspect it possesses value as a lesson that may be very profitably impressed upon the young and rising generation.

The days of the heavy immigration of members of the Church from foreign lands to these valleys of the mountains will be remembered by older readers of the JUVENILE INSTRUCTOR. Before the

railroad came, every season saw train after train of great wagons, loaded with people and their few effects, come filing through the canyons into this valley. After the iron highway was completed, they still came by hundreds and thousands to cast their lot with their fellow-members already gathered. The preaching of the Elders out on missions bore good fruits; the spirit of gathering fell upon the converts; the doctrine of a temporal Zion, which the Saints should build up, was earnestly preached and eagerly accepted; and from the moment the new member was received into the Church by baptism, his efforts and struggles knew but one aim—to reach and join with the main body of the Saints in Utah, let the cost and the sacrifices of the long journey be what they might. As most of those who accepted the Gospel were poor, and as those who were better situated were free and generous in helping others, it happened that the immigrants on reaching their journey's end, had generally no money at all, and little else save the clothes they wore, and the bedding, and a few household utensils they had been able to bring along. Very few of them owned the teams or wagons that had brought them across the plains in the days prior to the railroad; and of those who came later, there were not many who could not carry on their own shoulders, their entire possessions.

All this would have been regarded by some folks as presenting a grave problem for the new country to grapple with. But what shall be said of it, when the further fact is recalled, that the people already here were also all poor! They, too, had had to make sacrifices, and to endure many privations. Toil, constant, unremitting toil had been their portion; for the unwilling earth had yielded

slowly to their efforts, and gave them sustenance only as they had been able to extort it. The labors incident to the settlement of a country so forbidding had been heavy and various. The expense of bringing water upon the land had been enormous; and if in any manner there had been a failure in this life-giving element, the hopeful farmer had to see his crops wither and parch before his very eyes. Even when all human prospects looked most promising, other trials were in store; grasshoppers and crickets made their raids, leaving devastation and famine in their wake, and evil men planned war and strife upon an unoffending people.

But what of this meeting between the poor from abroad, and the poor at home! What of the welcome the former received and the latter extended! Almost every child in Utah can give the answer. Within a day or two after the arrival of a company, Emigration Square in this city was almost deserted. The incoming Saints had first been warmly greeted as a whole, and then taken to friendly homes here and there among relatives or old-time friends, or, forwarded to other settlements, north or south, where a reception awaited them such as they had received here. Whatever their new neighbors had, they were welcome to a share of. A dwelling was soon provided —rude perhaps, but still a home; a little land was obtained, later a cow, or a yoke of oxen; the newcomer was taught the art of making a livelihood among conditions to which he had been a stranger. Of course it required work; but everybody worked, and all were happy and helpful, though at times poor together.

As already said, a day or two sufficed for this grand distribution of a whole company, and the Bishops and leading men were then ready to act similarly

with the next arrivals. When the railroad train brought the immigrants swiftly and suddenly, the same course was followed. The process of amalgamation went on without a seeming effort; and as fast as new citizens came, they melted away in the various towns and villages, without any doubt as to their finding food, home and employment.

Now, what was the secret of this wonderful building up of a new commonwealth in the wilderness? First of all, the spirit that animated the people, the love that filled their hearts. Secondly, the wise counsels and example of their leaders in teaching them self-help, in making them conscious of the duty of building up and beautifying Zion, and in dignifying and honoring honest toil. Thirdly, the constant admonitions to economy, to independence and to self-support, and the warning against running hither and thither after an easier or more rapid way of securing a livelihood. Thus were the foundations laid broad and strong. The people might be poor, but they did not owe anybody anything. They might not occupy fine houses or ride in carriages, but they owned their little dwellings, and farms, and wagons. Their clothing might be rough and coarse, ^{but} it was largely the work of their own hands, and their food, if plain, was raised within their own fences.

In course of years, the land which they had made desirable by so much thrift and perseverance caught the eye of others, not of their faith or training, or way of life. A wave of speculation broke in upon them. Men came with money to make things "boom." To trade, and traffic, and bustle hither and back, became the fashion. That a man owning a nice city lot, or a slightly farm close by, should work, was laughed at

by the new element. Why not sell, and live on the money? Of course a new house must be built, a carriage be bought, a piano brought in. All this made business. Toilers from other States, hearing of lively times in Utah, must come in and get a share. They knew how to work for an employer or contractor, and as long as he had contracts they were all right. But no country can live long on the mere trading of real estate; no community can prosper which consumes and does not produce; no people can make real advancement that tries various expedients to "make a living," and discards the homely but safe plan of earning a living. Borrowed money must be paid, taxes mount higher and higher, and uncultivated farms bearing mortgages, will at last be eaten up. Meanwhile those who expect work from others, get no work to do. Hunger comes, then desperation, then perhaps crime.

The reader may think the latter picture is overdrawn; if so, it only makes more plain the lesson. The two conditions may be the better compared, and their lesson the better understood. The first is what would now be called the primitive, the old-fashioned, the moss-back days of Utah; but there were no bread riots, no marching of unemployed men, no grinding selfishness, as between members of the same community. Perhaps what we have seen, and felt, and learned, under the more recent condition, will enable us to feel that the good old days were not wholly bad after all.

The Editor.

IT is better to be a good tailor than a wearisome preacher, a smart shoemaker than a stupid lawyer, a dexterous carver than a blundering politician.

IN EARLY DAYS.

An Indian Celebration.

YEARS ago the Piutes, a noted tribe of Indians who live in the western part of Nevada, had occasional encounters with the Washoes, another tribe of Indians who inhabited the eastern part of California, and sometimes crossed over into Nevada. Many times these two tribes met on the battlefield to decide which was the master. After the battle in Dog Valley, the Washoes came to the conclusion that they had better sue for peace and accept the best terms they could get. According to the treaty made at that time, the Washoes were never to own any horses, and should ever after go on foot. Once a year they were to have a reunion, consisting of a rabbit hunt, and a grand feast and ball. It is one of these occasions I wish to describe. Some people think there are no good Indians; that they have no redeeming qualities about them. Some of their dealings one with the other and with the white man are not so bad after all; and in some cases I think their modes are a decided improvement over many white people's dealings.

The annual feasts above-mentioned were held in the fall of the year. Upon these occasions the men, women and children of the two tribes would meet at some place convenient to both.

About thirty years ago I witnessed the proceedings at one of these gatherings.

One morning I saw smoke in the mountains. By watching the smoke as it started up in fresh places, I could see that there was someone doing some good traveling on foot, as the mountain was so rough that the journey could not be made on horseback, and the run was over a course about ten miles long.

Before a great gathering, or feast, or hunt, this kind of a feat is performed by one of the favorite braves, to show how expert he is at running. He has to start a fire about every half mile along the course. The next day, about eight o'clock in the morning, some three hundred Indians congregated close to where I lived. I did not know what was up, and was not quite sure that my scalp would not go up soon. With great curiosity I watched them.

The first thing they did was to form into line from right to left, the right resting about the center of the valley, the left extending to the foot hills. In the line were a number of gunners. Several young men went in front of the extreme right of the column. Each one of these was provided with a horse and a net. The latter was about two feet wide and fifty yards long, and was fastened to stakes about ten feet apart. By placing the stakes in the ground they would form a miniature fence. Where one piece of net-work ended the next would begin, and in this way the fence was kept stretched about four hundred yards ahead of the march. As fast as the column passed a section of this fence, the one who had put it down would take it up and gallop to the front end of the line of fence and connect with it. By this means the jack rabbits were not able to get around the end of the fence behind the line of shooters.

There were several young men on horseback who followed up close behind the column, and when a jack rabbit was killed one of these horsemen took charge of it, and when he got a load he went to camp, and soon returned for more rabbits.

Looking along the line of gunners at any time, the smoke of one or more guns could be seen each time a rabbit

jumped up. It was sure death to every rabbit that appeared in their way.

This march continued for about four miles up the valley. The left of the column then swung half-way around, and the hunters marched back to the place where they started from. Then all went to camp with broad smiles on their faces, which showed to me that an Indian is capable of appreciating a good thing.

If the rabbits they killed on that occasion had been put in one pile as we would pile up cord wood, I believe they would have measured three cords.

About four p.m. the next day the celebration commenced. The camp was pitched in the shape of a half-moon, on a level piece of ground in Antelope Valley, on Walker River, in California, and consisted of about eight hundred souls. The head chief stepped out into the court and gave the signal, and they began to come from their wigwams, some with one, two or more rabbits.

Others had dried fish of the speckled beauty family, and as fine specimens as can be found. Some fish caught in the rivers in that vicinity weigh as much as twenty-five pounds. In the summer time they capture them and dry them in the sun. Neither the fish nor the rabbits were labeled or marked to distinguish them for convenience in separating.

During the summer the Indians had gathered acorns and ground them to fine meal. This they placed in holes made in the sand, and by pouring water on it the water would filter through the meal and sand, and by that means the bitterness is washed out of the acorn meal. Then by heating the pulp to a certain heat it forms into a kind of jelly. This they called bread. The loaves they had would weigh about one

pound each. They had probably two hundred pounds at the time of which I speak. As with the other eatables, the loaves of bread were put in one pile. They had several mountain sheep and deer carcasses, some of them dried nearly whole. They were put in a pile by themselves.

This packing up of the eatables was all done in about half an hour. Presently a tall, fine-looking Indian came out of a tent close to where the "grub" had been piled. He was accompanied by another powerful-looking man. The larger one of the two was the orator of the day, and he was as dignified an orator as I ever saw. He spoke for about an hour and a half.

The shorter man stood by him and interpreted the speech into the other language.

At times during the discourse many of the audience had their faces bowed to the ground and were weeping bitterly.

After the orator had finished his grand speech he gave a signal, and the people commenced to remove their fish, meats and bread from the several piles.

It occupied about the same length of time as it did to get it together. There was no rush, no hurry, no consternation nor confusion.

I fancy if all that food had been removed by white people you would have heard someone say, "Stop that! you never put that many rabbits in that pile!" "You have got more loaves than you had," or "Put down that trout, yours was a sucker," and many such accusations.

With great satisfaction I watched the actions of these Indians, and thought them well-behaved. They all went to their wigwams to prepare their supper. I did not admire their cooking, though it was good to them.

After supper was over they went to their ballroom, which was very large—it was out in the open air, so there was plenty of room. They had a circle marked about one hundred feet in diameter. Commencing with the tallest man, and down to the least boy, according to height, they occupied a place in the ring. Next to the smallest boy was the tallest squaw, and down to the least papoose squaw. When anyone wanted to rest he stepped out of the ring, and when one re-entered the ring he came in the proper place for one of his stature. In their dance they marched from right to left, sideways, making movements with their hands, and chanting a low dirge, continuing in the same key for three days and nights.

When they broke camp the members of each tribe betook themselves to their hunting ground, not to mingle nor associate in the least with the other tribe for another year.

J. R. W.

THE ARTICLES OF FAITH.

(Lectures by Elder James E. Talmage, before the Church University Theology Class, Salt Lake City).

4. *We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of Hands for the Gift of the Holy Ghost.*

LAVING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST.

SUNDAY, JANUARY 7, 1894.

THE HOLY GHOST PROMISED. — John, proclaiming in the wilderness repentance and baptism by water, foretold a second higher baptism, which he characterized as being of fire and the Holy Ghost; this was to follow his administration,* and to be given by that Mightier

* Matt. iii, 2-3, 11. Mark i, 8. Luke iii, 16.

One whose shoes the Baptist considered himself unworthy to bear. That the holder of this superior authority was none other than the Christ is proved by John's solemn record,* "Behold the Lamb of God * * * This is he of whom I said 'After me cometh a man which is preferred before me * * * And I knew Him not, but He that sent me to baptize with water, the same said unto me: 'Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost.'"

In declaring to Nicodemus† the necessity of baptism, the Savior did not stop with a reference to the watery birth alone, that being incomplete without the quickening influence of the Spirit; born of water and of the Spirit is the necessary condition of him who is to gain admittance to the kingdom.

Many of the scriptural passages quoted in proof of the purpose and necessity of baptism, show baptism by fire and the Holy Ghost to be closely associated with the prescribed ordinance of immersion in water.

Christ's instructions to His apostles comprise repeated promises concerning the coming of the Comforter, and the Spirit of Truth,‡ by which expressive terms the Holy Ghost is designated. In His last interview with the apostles, at the termination of which He ascended into heaven, the Lord repeated these assurances of a spiritual baptism, which was then soon to take place.§ The fulfillment of this great prediction was realized at the succeeding Pentecost, when the apostles, having assembled together, were endowed with mighty

power from heaven,* being filled with the Holy Ghost that they spake with other tongues as the Spirit gave them utterance.

Among other manifestations of this heavenly gift, may be mentioned the appearance of flames of fire like unto tongues, which rested upon each of them. The promise so miraculously fulfilled upon themselves was repeated by the apostles to those who sought their instruction. Peter, addressing the Jews on that same day, declared, on the condition of their acceptable repentance and baptism, "ye shall receive the gift of the Holy Ghost."†

Book of Mormon evidence is not less conclusive regarding the Holy Spirit's visitation unto those who obey the requirements of water baptism. Nephi, Lehi's son, bore solemn record of this truth,‡ as made known to him by the voice of God. And the words of the resurrected Savior to the Nephites come in plainness indisputable, and with authority not to be questioned, proclaiming the baptism of fire and the Holy Ghost unto all those who obey the preliminary requirements.§ Unto the saints in the dispensation of the Fullness of Time the same great promise has been made. "I say unto you again,"|| spake the Lord in addressing certain Elders of the Church, "that every soul who believeth on your words, and is baptized by water for the remission of sins shall receive the Holy Ghost."

PERSONALITY AND POWER OF THE HOLY GHOST.—The Holy Ghost is associated with the Father and the Son in the Godhead. In the light of revelation

* John i, 29-33.

† John iii, 3-5.

‡ John xiv, 16-17, 26; xv, 26; xvi, 7, 13.

§ Acts i, 5.

* Acts ii, 1-4

† Acts ii, 38.

‡ II Nephi xxxi, 8, 12 14, 17.

§ III Nephi xi, 36; xii, 2

|| Doc and Cov lxxxiv, 64.

there can be no doubt as to the distinct personality of the Holy Ghost. He is a Being endowed with the attributes and powers of Deity, and not a mere thing, force, or essence. The term Holy Ghost and its common synonyms Spirit of God,* Spirit of the Lord,† or simply Spirit, Comforter,‡ and Spirit of Truth,§ occur in the scriptures with plainly different meanings, referring in some cases to the person of God the Holy Ghost; and in other instances to the power or authority of this great Being. The context of such passages will clearly show which of these significations applies.

The Holy Ghost undoubtedly possesses personal powers and affections; these attributes exist in Him in perfection. Thus, He teaches and guides,|| testifies of the Father and the Son,¶ reproves for sin,** speaks, commands, and commissions,†† makes intercession for sinners,†† is grieved,§§ searches and investigates,||| entices,¶¶ and knows all things.*** These are not mere figurative expressions, but plain statements of the attributes and characteristics of this great Personage. That the Holy Ghost is capable of manifesting Himself in the true form and figure of God, after which image man is shaped, is indicated by the wonderful interview between the

Spirit and Nephi, in which He revealed Himself to the prophet, questioned him concerning his desires and belief, instructed him in the things of God, speaking face to face with the man. "I spake unto him," says Nephi, "as a man speaketh; for I beheld that he was in the form of a man, yet nevertheless I knew that it was the Spirit of the Lord; and He spake unto me as a man speaketh to another."*

However, this, the Spirit of the Lord does not possess a tangible body of flesh and bones, as do both the Father and the Son, but is a personage of spirit.†

Much of the confusion existing in our human conceptions concerning the nature of the Holy Ghost arises from the common failure to segregate our ideas of His person and powers. Plainly such expressions as being filled with the Holy Ghost,‡ and the Spirit falling upon men have reference to the powers and influences which emanate from God and which are characteristic of Him; for the Holy Ghost may in this way operate simultaneously upon many persons, even though they be widely separated; whereas the actual person of the Holy Ghost cannot be in more than one place at a time. Yet we read that through the power of the Spirit, the Father and the Son operate in their creative acts and in their general dealings with the human family.§ The Holy Ghost may be regarded as the minister of the God-head, carrying into effect the decisions of the Supreme Council.

In the execution of these almighty

* Matt. iii, 16; xii, 28.

† I Nephi iv, 6; xi, 8; xiii, 12. Mos. xiii, 5. Acts ii, 4; viii, 29; x, 19. Rom. viii, 10, 26. I Thes. v, 19, 20.

‡ John xiv, 16-26; xv, 26.

§ John xv, 26; xvi, 13.

|| John xiv, 26; xvi, 13.

¶ John xv, 26.

** John xvi, 8.

†† Acts x, 19; xiii, 2. Rev. ii, 7. I Nephi iv, 6; xi, 2-8.

‡‡ Rom. viii, 26.

§§ Eph. iv, 30.

||| I Cor. ii, 4-10.

¶¶ Mos. iii, 19.

*** Alma vii, 13.

* I Nephi, xi, 11.

† Doc. and Cov. xxxx, 22.

‡ Luke i, 15, 67; iv, i. Acts vi, 3; xiii, 9. Alma xxxvi, 24. Doc. and Cov. cvii, 56.

§ Neh. ix, 30. Isa. xlii, 1. Acts x, 19. Alma xii, 3. Doc. and Cov. cv, 36; xvii, 1. I Nephi x, 19. Gen i, 2. Job xxvi, 13. Psalms civ, 30.

purposes, the Holy Ghost directs and controls the numerous forces of Nature, of which indeed a few, and these perhaps of the minor orders, wonderful as even the least of them seems to man, have thus far been made known to the human mind. The molecular forces: gravitation, sound, heat and light, and the still more mysterious, seemingly supernatural power of electricity, are but the common servants of the Holy Spirit in His operations. No earnest thinker, no sincere investigator supposes that he has yet learned of all the forces existing in and operating upon matter; indeed the observed phenomena of nature, yet wholly inexplicable to him, far outnumber those for which he has devised even a partial explanation. There are powers and forces at the command of God, compared with which electricity, the most occult of all the physical agencies controlled in any degree by man, is as the pack horse to the locomotive, the foot messenger to the telegraph, the raft of logs to the ocean steamer. Man has scarcely glanced at the enginery of creation; and yet the few forces known to him have brought about miracles and wonders, which but for their actual realization would be beyond belief. These mighty agencies, and the mightier ones still to man unknown, and many perhaps, to the present condition of the human mind wholly unknowable, do not constitute the Holy Ghost, but the mere means ordained to serve divine purposes. Subtler, mightier, and more far-reaching still than any or all of the physical forces of nature, are the powers that operate upon conscious organisms the means by which the mind, the heart, the soul of man may be affected. In our ignorance of the true nature of electric energy we speak of it as a fluid; and so

by analogy have the forces through which the mind is governed been called spiritual fluids. The true nature of these higher powers is of necessity unknown to us, for the conditions of comparison and analogy so necessary to our frail human reasoning are wanting; still the benign effects are experienced by all. As the conducting medium in an electric current is capable of conveying but a limited current, the maximum strength depending upon the resistance offered by the conductor, and as separate circuits of different degrees of conductivity may carry currents of widely varying intensity, so human souls are not of equal capacity with respect to the diviner powers. But as the medium is purified, as the obstructions are removed, so the resistance to the energy decreases, and the forces manifest themselves with greater perfection. By analogous processes of purification may our spirits be made more susceptible of the power of life, which is an emanation from the Spirit of God. Therefore are we taught to pray by word and action for a constantly increasing portion of the spirit, that is, the power of the spirit, which is a measure of the favor of God unto us.

THE OFFICE OF THE HOLY SPIRIT in His ministrations among men is very fully described in scripture. He is a Teacher sent from the Father;* and unto those who are entitled to His tuition He will reveal all things necessary to the soul's advancement. Through the influences of the Holy Spirit, the powers of the human mind may be quickened and increased, so that things past may be brought to remembrance. He will serve as a guide in things divine unto all who

* John xiv, 26. I John ii, 20-27. See also Isa. xxx 20, 21.

will follow Him,* enlightening every man,† in proportion to his humility and obedience;‡ unfolding the mysteries of God,§ as the knowledge thus revealed would tend to spiritual growth; conveying knowledge from God to man;|| sanctifying those who have been cleansed through obedience to the requirements of the gospel;¶ manifesting all things;** and bearing witness unto men concerning the existence and infallibility of the Father and the Son.††

And not alone does the Spirit of God bring to mind the past, and explain the things of the present, but His power is manifested likewise in prophecy concerning the future; "He shall show you things to come," declared the Savior to the apostles in promising the advent of the Comforter.

Adam, the first prophet of the earth, under the influence of the Holy Ghost, "predicted whatsoever should befall his posterity unto the latest generation."††

The power of the Holy Ghost then is the spirit of prophecy and revelation; His office is that of enlightenment of the mind, quickening of the intellect, and sanctification of the soul.

TO WHOM IS THE HOLY GHOST GIVEN? Not to all indiscriminately. The Redeemer declared to the apostles of old, "I will pray to the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth whom the world cannot receive, because it seeth Him not,

neither knoweth Him."* Clearly, then, a certain condition of the candidate is requisite before the Holy Ghost can be bestowed, that is to say, before the person can receive a right to the company and ministrations of the Spirit. God grants the Holy Ghost unto the obedient and the bestowal of this gift follows faith, repentance and baptism by water. The apostles of old promised the ministration of the Holy Ghost unto those only who had received baptism by water for the remission of sins†; the Baptist gave assurances of the visitation of the Holy Ghost to those only who were baptized unto repentance.‡ The instance of Paul's rebaptizing the twelve disciples at Ephesus before he conferred upon them the Holy Ghost, on account of a probable lack of propriety or of authority in their first baptism,§ has been already dwelt upon. We read of a remarkable manifestation of power among the people of Samaria,|| to whom Philip went and preached the Lord Jesus; and the people with one accord accepted his testimony and sought baptism. Then came unto them Peter and John, through whose ministrations the Holy Ghost came upon the new converts, whereas upon none of them had the Spirit previously fallen, though all had been baptized.

The Holy Ghost dwells not in tabernacles wholly unfit and unworthy. Paul makes the sublime declaration that the body of man when filled with the power of the Holy Ghost becomes a temple of this Spirit; and the apostle points out the terrible responsibility of defiling a

* Doc. and Cov. xlv, 57.

† Doc. and Cov. lxxxiv, 45-47.

‡ Doc. and Cov. cxxxvi, 33.

§ I Nephi x, 19.

|| Doc. and Cov. cxxi, 43.

¶ Alma xiii, 12.

** Doc. and Cov. xviii, 18.

†† John xv, 26. Acts v, 32; xx, 23. I Cor. ii, 11; xii, 3. III Nephi xi, 32.

†† Doc. and Cov. cvii, 56. Pearl of Great Price.

* John xiv, 16, 17.

† Acts ii, 38.

‡ Matt. iii, 11. Mark i, 8.

§ Acts xix, 1-7.

|| Acts viii, 5-8, 12, 14-17.

structure sanctified by so holy a presence.* Faith in God leads to repentance of sin, this is followed by baptism in water for the remission of sins, and this in turn by the bestowal of the Holy Ghost, through whose power comes sanctification and the specific gifts of God.

AN EXCEPTION TO THIS PRESCRIBED ORDER is shown in the case of the pious Gentile, Cornelius, unto whom, together with his family, came the Holy Ghost, with such power that they spake with new tongues to the glorification of God, and this before their baptism. But sufficient reason for this departure from the general order is seen in the prejudice that existed among the Jews toward other nations; which, but for the Lord's direct instructions to Peter, would have hindered if not indeed prevented the apostle from ministering unto the Gentiles. As it was, his act was loudly condemned by his own people; but he answered their criticisms with a recital of the lesson given him of God, and the undeniable evidence of the divine will as shown in the reception of the Holy Ghost by Cornelius and his family before baptism.

And in another sense the Holy Ghost has frequently operated for good through persons who are unbaptized; indeed some measure of this power is given to all mankind; for as seen already, the Holy Spirit is the power of intelligence, of wise direction, of development, of life. Manifestation of the will of God, as made plain through the operations of the power of the Spirit, are seen in the triumphs of ennobling art, the discoveries of true science, and the events of history; with all of which the carnal mind believes that God takes no direct

concern. Not a truth has ever been made the property of human kind, except through the power of that great Spirit who exists to do the bidding of the Father and the Son. And yet the actual companionship of the Holy Ghost, the divinely bestowed right to His ministrations, the sanctifying baptism with fire are given as a permanent possession, only to the faithful, repentant, baptized candidate for salvation; and with all such this gift will abide, unless forfeited through transgression.

THE BESTOWAL OF THE HOLY GHOST is effected through an oral blessing, to this end pronounced upon the candidate by the proper authority of the priesthood, accompanied by the imposition of hands by him or those officiating. That this was the mode followed by the apostles of old is evident from the Jewish scriptures; that it was practiced by the early Christian Fathers is proved by history; that it was the acknowledged method among the Nephites is plainly shown by the Book of Mormon records; and for the same practice in the present dispensation authority has come direct from heaven.

Among the instances recorded in the New Testament we may mention the following: Peter and John conferred the Holy Ghost upon Philip's converts at Samaria, as already noted, and the ordinance was performed by prayer and the laying on of hands.* Paul operated in the same manner on the Ephesians whom he had caused to be baptized; and "when he had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.† Paul also refers to this ordinance in his admonition to Timothy not

* I Cor. iii, 6-17; v, 19.

* Acts viii, 14-17. Read the account of the magician, Simon Magus, in the same chapter.

† Acts xix. 2-6.

to neglect the gift so bestowed.* The same apostle in enumerating the cardinal principles and ordinances of the Church of Christ includes the laying on of hands as following baptism.†

Alma so invoked the power of the Holy Ghost in behalf of his co-laborers‡ "He clapped his hands upon all them who were with him. And behold, as he clapped his hands upon them they were filled with the Holy Ghost." The Savior gave authority to the twelve chosen Nephites,§ by touching them one by one; they were thus commissioned to bestow the Holy Ghost.

In this dispensation it has been made a duty of the priesthood|| "to confirm those who are baptized into the Church by the laying on of hands for the baptism of fire and the Holy Ghost." The Lord has promised that the Holy Ghost shall follow these authoritative acts of His servants.¶ The ceremony of laying on of hands for the bestowal of the Holy Ghost is associated with that of confirmation in the Church. The officiating Elder acting in the name and by the authority of Jesus Christ, says, "Receive ye the Holy Ghost;" and "I confirm you a member of the Church of Jesus Christ of Latter-day Saints;" even these words are not prescribed, but their meaning must be expressed in the ceremony; and to such may be added other words of blessing and invocation as the Spirit of the Lord may dictate to the Elder. This act completes the outward form of the baptism so indispensable to salvation—the birth of water and of the Spirit.

The authority to so bestow the Holy

Ghost belongs to the higher or Melchisedek Priesthood,* whereas water baptism may be administered by a priest, officiating in the ordinances of the Aaronic order of priesthood.†

GIFTS OF THE SPIRIT. — As already pointed out, the special office of the Holy Ghost is to enlighten and ennable the mind, to purify and sanctify the soul, to incite to good works, and to reveal the things of God. But beside these general blessings, there are certain specific gifts promised in connection with the reception and honoring of the Holy Ghost. Said the Savior, "These signs shall follow them that believe: "In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."‡

These gifts of the Spirit are distributed in the wisdom of God for the exaltation of His children. Paul thus discourses concerning them:

Now concerning spiritual gifts, brethren, I would not have you ignorant.

* * * * * Now there are diversities of gifts, but the same Spirit.

* * * * * But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.

To another faith by the same Spirit; to another the gifts of healing by the same Spirit.

To another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kind of tongues; to another the interpretation of tongues.

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

No man is without some gift from the Spirit; one may possess several.

* Doc. and Cov. xx, 38-43.

† Doc. and Cov. xx, 46, 50.

‡ Mark xvi, 17-18. Doc. and Cov. lxxxiv, 65-73.

¶ I Cor. xii, 8. See also Moroni x, 8-18.

* II Tim. i, 6.

† Heb. vi, 1-2.

‡ Alma xxi, 36.

§ III Nephi, xviii, 36, 37.

|| Doc. and Cov. xx, 41, 43.

¶ Doc. and Cov. xxxv, 6; xxxix, 6, 23; xl, 11-14

HOW FLOWERS DERIVED THEIR NAMES

FROM the very earliest ages, a language or meaning has been given to plants and flowers.

In every country, for many years, the cypress has been considered the emblem of mourning; and the reason is not difficult to imagine. No one can be surprised that our forefathers selected such a doleful tree to represent their grief, or even that it is still used as a funeral sign. The story goes that "this tree was named after Cyparissus, one of Apollo's special favorites. Having accidentally killed his finest horse, this tender-hearted youth was so grieved that he asked the gods to doom him to everlasting gloom; and they, in answer to his request, transformed him into a cypress tree."

The daisy, next to the rose, appears to have received the most attention from the poets. It was formerly known by the name of day's-eye, from which form it was easily changed to daisy. Some of the ancient poets feign that it was first sown above a baby's grave by the hands of infant angels.

In France, lovers, who evidently believe that flowers were made for love's interpreters, use it to foretell their fate, in the following manner: Gathering a daisy, they begin to pluck the leaves off, saying with each one, "Does he love me? a little, much, passionately, not at all?" and as the flower decides such will be their lot.

How often we may have passed by the common wild dandelion as a plant that has but few charms! And yet not only is it valuable for its medicinal properties, but, under its presumed character of fortune-teller, how many a little beating heart has it caused to throb more joyously or beat more wearily! How many bright eyes have grown

brighter, or have dimmed with the gushing tears, as it decided the questioner's fate,

He loves me, or, he loves me not.

This flower is supposed to have derived its name from the deeply notched edges of its leaves, which were thought to resemble a lion's teeth. It was therefore called "lion-toothed," or, "dent-de-lion."

A beautiful little flower with which we are all acquainted is the "forget-me-not." Its name is accounted for by a German story, that runs thus:

A knight and his sweetheart were walking on the banks of the Danube, when the lady saw a bunch of blue flowers floating down the stream, and expressed a wish to possess them. The mail-clad gallant plunged into the river and seized the flowers; but, alas! disabled by the weight of his armor, he was unable to climb the slippery bank. Finding himself fast sinking, he with a great effort flung the blossoms ashore to his agonized mistress, crying ere he sank forever, "Forget me not!"

The mignonette, the "little darling" of the French, has a very appropriate signification: "Your qualities surpass your charms;" but it is very doubtful how many of Eve's fair daughters would care to have so double-faced a compliment paid to them. It would therefore be best for all would-be Benedicts to be careful how and to whom they present this flower.

Heart's-ease, the French name for pansy, is symbolical of remembrance. The pansy is described by Shakespeare as originally milk-white, until it got struck with one of Cupid's arrows which he aimed at Diana; so that it is now purple with love's wound. It has also been called "The ladies' flower," on account of its being a special favorite

with the sex. To quote once more our great dramatist: "Maidens call it 'Love in idleness.' It also has another pet name, which is, 'Three pretty faces under one hood.'"

The white clover, or shamrock, is the national emblem of Ireland, and claims the same position in history as does Scotland's thistle and England's rose. It is worn by the Irish as a symbol of their patriotism on the anniversary and in commemoration of St. Patrick's landing near Wicklow. Everyone knows all the wonderful things and the bright future promised to the finder of a four-leaved clover. May you, dear reader, be that favorite of fortune.

Birdie Hesse.

RHETORIC A., B. Y. ACADEMY.

THE CARE OF THE CANARY.

THE canary has a great influence in the home. He seems to love all his acquaintances, and they surely love him. It does not take long to make him your friend, for he soon recognizes your voice, and answers when he is spoken to.

By his merry notes he scatters happiness and joy to all the household. How often when lonely and discouraged one is comforted and made to forget his trouble by Dick's sweet songs! Our little friend is always happy when properly cared for, and likes to see everybody and everything around him in a state of perfect bliss.

The first question asked by the beginner is, "What shall I do with my bird to add to his comfort?"

First, provide him with a good cage, large enough for him to fly around in. If he likes a swing, give him one, but don't force him to use it. Always keep his cage perfectly clean, and spend a

few minutes occasionally brushing and brightening its trimmings.

Mixed seed is best, as it affords a change with little trouble. Don't confine him to one kind of food for a great length of time. He enjoys pieces of fruit, also grass and water-cress.

Place a little soil with bits of plants in the floor of his cage for him to scratch among for food.

One of the most important things to be attended to is his bathing. Supply him a dish of clear, fresh water every morning. Oh, how he splashes and chirps as he jumps in and dips his head! Springing first into the bath-tub, then up on the perch, he flaps his wings to shake off the water. This is repeated until he is wet all over, and his beautiful yellow feathers look clean and bright.

If it is not too cold, hang the cage outdoors, that Dick may get the full benefit of the sunshine and fresh air. If you doubt his enjoying it, just get in some corner where he can't see you, and watch him. He is made happy quite as much as you by the beauties of nature around him. He answers the call of the bird in the tree, and then what a chattering and mingling of sweet voices! His disposition is to make friends of everybody and everything.

Laura Lyman.

RHETORIC A., B. Y. ACADEMY.

MAN is the only animal that finds fun in killing--the only animal that kills others for fun.

BETTER bend the neck than bruise the forehead.

IT is a good plan to say as little as possible about that of which one knows nothing.

Our Little Folks.

BOYHOOD OF PROMINENT MEN.

A boy's traits of character or habits very often indicate what kind of a man he will become. This is not always the case, for sometimes a boy starts out with good habits which his parents have trained him to acquire; then when he grows older and is less under their control he forms improper associations before his character is matured, and he is thus led into evil paths. In this way his bright prospects are ruined. Other boys have been known to have wasted the early part of their lives in vice and idleness, and afterwards suddenly awakened to realize their loss. Then they have as suddenly turned around, and taken a course to make amends as far as possible for the time they have lost.

But generally a boy's early training will determine what his life will be. We therefore propose to narrate some of the incidents and circumstances of the early life of prominent men, believing that valuable lessons may be learned from their perusal.

The boyhood of George Washington is a model that might be imitated with profit by other youths, as it presents many admirable traits. The father of George Washington was a wealthy planter of Virginia. He was a man of honorable character, and took pains to teach his children the true principles of morality. He was also anxious that they should have a good school education.

George's older brother, Lawrence, was sent to England to complete his schooling, when George was but an infant. When the latter was old enough he was sent to a neighboring school

where some of the common branches of education were taught.

George's father died when he was but eleven years of age, thus the boy was deprived of his wise counsel. He fortunately had a good mother to care for him. She had the ability to govern her little family and command their respect and affection. Although she was kind, she was yet firm and determined.

George is said to have had a high temper, but his mother was careful to insist upon him governing this passion and not giving way to it.

Shortly after the death of his father George was sent to live with his brother Lawrence, who had married and gone to reside on his estate at Mount Vernon. Here he had an opportunity to attend a better school than was found in the neighborhood where his mother lived.

While attending school here he exhibited the traits that indicated his future success. The education he was receiving at the school was such as would be of use to him in practical life. He did not try to acquire a mastery of languages or literature, but devoted himself to the more common and useful studies, such as mathematics, and commercial principles and practices. When he was twelve years old he copied into a volume all kinds of business and legal forms used, in order to acquaint himself with their use. He also made a study of land surveying, realizing that such knowledge was very useful in the country at the time. For his own use and guide he collected and compiled a list of moral precepts and rules of politeness, which he styled "Rules for behavior in company and conversation."

These practices show that he was ambitious to improve and make himself useful. But what was most significant in his doings was the carefulness and

exactness with which he performed every task. His exercises in surveying and in his other studies showed that he believed in doing things well. It is said that his maps and diagrams made only for practice in surveying are as accurate as though they were intended for record as actual surveys.

Careful and painstaking as he was in his school studies, he did not neglect his moral training, but was equally particular to observe the rules he had adopted to govern his conduct among his fellows. During his school days he was looked upon as a model for behavior, and was often appealed to in case of disputes among his fellow-students.

Young Washington also planned his own course of physical exercises. In these, too, he was also very systematic. He could excel his companions in their games, and was a powerful, athletic and agile youth. He loved such sports as jumping, running, pitching quoits, wrestling, and later became quite expert at horseback-riding, and was fond of the chase.

It is no great wonder that a youth so systematic in his habits, and with so determined a will, should rise in the world. Any boy who will cultivate such principles of order is bound to become prominent among his fellows. When it is known that he was so methodical in his early life, it is easy to understand how Washington was enabled to become so famous for his good qualities in later years.

The principal incidents in the life of this great man are so well known that it is unnecessary to speak of them here. His youthful habits are mentioned to show what led to his success in life. Other young men who would rise to prominence must cultivate similar

habits. They must not think they can rise to fame by some stroke of good luck or by some fortunate accident. If they expect to become good and useful they must study and work hard, and be persevering, never giving up because difficulties arise.

YOUNG FOLKS' STORIES.

Disobedience.

I NEVER obeyed my parents without I felt that I had done something good. The story which I am about to relate is about disobedience to parents.

About two weeks before the Fourth of July, 1892, I bought some powder to shoot off in a spool cannon. My mother told me I must not play, but go and do my work.

"Well," said I, "when I shoot off one or two more shots."

Then she went in the house. Presently I thought of another way to shoot off the powder. I took a brace and bit and bored a hole in a slab and filled it with powder. Then I touched a lighted match to it, which made it give a puff. This left a small spark on the edge of the hole. I sprinkled a little powder on it, which made it puff as before. Then I sprinkled a little more on, and it puffed so hard that the powder in the bottle which I was holding, exploded.

It burned my face so badly that it looked just like a large blister, and it burned my hair clear up to my hat.

My mother, on hearing a very loud report like that of a gun, came out to see what I was doing.

When the Fourth of July came I had to stay indoors, because my face looked so bad that it would frighten everybody who saw me. They had such a good celebration that time, and everybody

seemed to be very happy, except me. I might have enjoyed the day, too, if I had obeyed my mother when she told me to go to my work.

A. A. Monson, age 14.

RICHMOND, UTAH.

Jack Wilson the "Rustler."

ABOUT the year 1876 three families started from Kansas to go to San Bernardino, in California, but were all killed by Indians, except Jack, a boy of seventeen to eighteen years of age, who hid in the rocks, where he remained for two days, with nothing to eat.

He was then found, by a band of "rustlers," or thieves, who were in the habit of raiding the countries of Sonora and New Mexico, but whose stronghold was in Arizona. They promised to be his friends if he would join them. This being his only chance, he accepted the offer, and with some reluctance took an oath never to betray them.

About a year after this he went on a visit to Ogden, and on his return trip he fell in with a man who was acquainted with a kind lady who had lately moved to Arizona, and who had been acquainted with some of Jack's folks. Jack of course had a desire to see her, but did not know where she lived.

One day as he was traveling along through Sulphur Springs Valley, he rode up to a tent near the side of the road, and asked if he could have some bread and milk.

When told that he could, he dismounted and entered the tent. In his conversation with the family he mentioned his folks, and to his great astonishment found that the lady had been quite intimate with his relatives. In his joy he exclaimed, "Is this Aunt F---?" as he probably understood that

she had been known by the name of aunt in the place where she had formerly resided.

While there Jack asked the family if they were not afraid to live there all alone. They replied that they were not afraid of anything except "rustlers." He then told them that he was a "rustler," and related to them the story of his past life.

He was, as we would suppose, very glad to meet such a friend as this lady, and more especially on account of her having been acquainted with his relatives, who had met such a sad fate.

After a pleasant visit, on Jack's part at least, he left, promising that if they would let him know when anything of theirs was stolen, it should be returned. Thus we see that although Jack was a "rustler," or thief, he had a kind heart, and that when he found a person who would give him a meal of victuals, or in any way befriend him he would return the kindness.

After his departure, some of the children remarked that they disliked to see their mother called aunt by every vagabond in the country.

"But," said she, "there is nothing like being aunt to the devil in this country."

After Jack left, he was, with others of his class, up to all kinds of pranks. At his last visit he was told how great the sin he was committing when he stole other people's things, and was advised to stop; but he said that he was going to make one more "pull," which he thought would be a pretty good one, and then stop. He went down into New Mexico, and in attempting to rob the mail he and his partner were shot. This was the end of Jack Wilson, or "Rattle Snake Jack," as he termed himself. He was killed as a thief, disliked

by everyone, at the age of twenty-five, when, if he had had the proper training, he might have become a good and useful man.

Junius Romney, age 15 years.

COLONIA JUAREZ, CHIHUAHUA, MEXICO.

GEOGRAPHICAL PLAY.

LET each person of a party write on a piece of paper the name of some town, country, or province; shuffle these tickets together in a little basket, and whoever draws out one is obliged to give an account of some production, either natural or manufactured, for which that place is remarkable. This game brings out a number of curious bits of information which the party may have gleaned in reading or traveling, and which they might never have mentioned to each other, but for some such motive.

Let us suppose there to be drawn Nuremberg, Turkey, and Iceland, of which the drawers narrate thus:

Nuremberg has given to the world many useful inventions. Here were first made the pocket-watch, the air-gun, gun-lock, and various mathematical and musical instruments; and at present half the children of Europe are indebted to Nuremberg for toys; and the industry of the inhabitants is extended to teaching birds to pipe.

Turkey is celebrated for its costly carpets, which all the efforts of European art and capital have failed in closely imitating; yet these carpets are woven by the women among the wandering tribes of Asiatic Turkey. The "Turkey Bird" is, however, very absurdly named, since it conveys the false idea that the turkey originated in Asia, whereas it is a native of America. Neither is "Turkey Coffee" grown in

Turkey, but is so named from the great consumption of coffee in that country.

Iceland produces in abundance a certain lichen called Iceland Moss, which is brought to America as a medicine, but is in its native country used in immense quantities as an article of common food. When the bitter quality has been extracted by steeping in water, the moss is dried and reduced to powder, and then made into a cake with meal or boiled and eaten with milk.

DOING WITHOUT IT.

I'VE found some wisdom in my quest

That's richly worth retailing;

I've learned that when one does his best

There's little harm in failing.

I thought to gather wealth untold,

And made my boast about it;

My wit and toil bring little gold—

But I am rich without it.

I said, "The world shall bear my name,

And down the ages shout it!"

I shall not win the bauble fame—

I'm just as great without it.

I thought to know philosophy,

And teach the world about it;

My plummet will not sound the sea,

My ship sails on without it.

Another thing I've had to prove,

Though much I used to doubt it;

One can't be sure of human love,

But one can live without it.

I saw the world with wrong o'ergrown,

And bravely fought to rout it;

Some age will see it overthrown—

So I can die without it.

I may not reach what I pursue,

Yet will I keep pursuing;

Nothing is vain that I can do,

For soul-growth comes of doing.

"WHO ARE THESE?"

WORDS FROM L. D. S. HYMN BOOK.

MUSIC BY E. STEPHENS.

Andante Cantabile. SOPRANO SOLO.

1. Who are these ar-rayed in white, Brighter than the noonday sun, Fore-most
 2. Out of great distress they came, Washed their robes, by faith be-low, In the
 3. More than con-querors at last, Here they find their tri-als o'er; They have
 4. He that on the throne doth reign; Them the Lamb shall al-ways feed, With the

1. Who are these ar-rayed in white, Brighter than the noonday sun,
 2. Out of great dis-tress they came, Washed their robes, by faith below,
 3. More than conquer-ors at last, Here they find their tri-als o'er;
 4. He that on the throne doth reign; Them the Lamb shall al-ways feed,

ORGAN PLAY CHORUS PARTS.

TENORE SOLO.

of the sons of light, Near-est the e-ter-nal throne? These are
 blood of yond-er Lamb—Blood that wash-es white as snow. Therefore
 all their suff-rings past, Hunger now and thirst no more: No ex-
 tree of life sus-tain, To the liv-ing foun-tains lead; He shall

Foremost of the sons of light, Nearest the e-ter-nal throne?
 In the blood of yonder Lamb—Blood that wash-es white as snow.
 They have all their suff-rings past, Hunger now and thirst no more:
 With the tree of life sustain. To the liv-ing fountains lead;

TENORE.

they that bore the cross, Nob-ly for their Mas-ter stood, Suff-rers
 are they next the throne, Serve their Mak-er day and night; God re-
 ces-sive heat they feel From the sun's di-rect-er ray, In a
 all their sor-rows chase, All their wants at once re-move, Wipe the

These are they that bore the cross, Nob-ly for their Mas-ter stood,
 Therefore are they next the throne, Serve their Maker day and night;
 No ex-ces-sive heat they feel From the sun's di-rect-er ray,
 He shall all their sorrows chase, All their wants at once re-move,

A CONUNDRUM.

I'M lead, but never lead; stationery, yet when taken by the hand of a man I glide swiftly along; black at heart, yet oft made glad the heart of many. Without feet, I often stray. Children love me, and although often very hard, I yield to the pressure of their little hands and "go all to pieces."

What am I?

Answer—Lead pencil.

"Now, James," said the school teacher, "remember that the secret of good reading is to read exactly as you would talk. Stand up straight and try to read your lesson just as you would speak it." James dutifully arose. The first sentence in his lesson was: "William, please let me take your kite a few minutes." James looked at it thoughtfully, and then exclaimed: "Hi, dere, Bill, gimme dat kite of y'ourn a minute, or I'll break your face. See?" And then he added before the astonished teacher had time to interrupt: "Dat's de way I'd talk it." James' teacher has decided that some new principles of instruction are needed in her school.

WE HAVE ALL SEEN THEM.

PEOPLE who are proud of their humility

People who talk all the time and never say much.

People who never say much, and yet speak volumes.

People who say a great deal and do very little.

People who say little and do a great deal.

People who look like giants and behave like grasshoppers.

People who look like grasshoppers and behave like giants.

People who have good clothes but very ragged morals.

People who have an idea they are religious mainly because they feel bad.

People who wouldn't kill a chicken with a hatchet, but who try their best to kill their neighbors with their tongues.

ONLY the ill-bred ridicule the peculiarities of others.

MIX with your grave designs a little pleasure.

THE easiest things to do are often the last things attempted.

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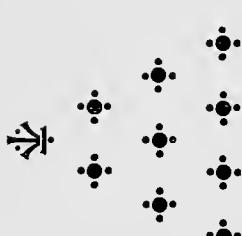
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